857 iõndage ʂutẽnturu kajãno kajãn kajãn hõte kajãnde ʂutentere kuajkano (b1).

When I am big, I shall catch the caetetu, caetetu, caetetu, the monkey, the caetetus, I shall kill them when it (the dog) barks.

[868] She makes an error in grammar which the father points out
857 laughingly: she should have said tilõdage, "when I am big,"
154 instead of the masculine form she used. The error is interesting, placed in context, which manifestly shows a feminine desire to raise the economic activities reserved for that sex to the level of those which are the men's privilege. As the exact sense of ʂutẽntere is "to kill by beating with a stick or club" (here, the digging stick), the informant tries unconsciously to identify [71] feminine collecting and gathering (which can only aim at the capture of small animals) with the masculine hunt, armed with bow and arrows.

593 The relationships between brothers and sisters have not given rise to any particular observation. In the central and southern group, one finds a special expression to designate the brother of the same sex, nlaõre, "the other one"; this term is not only applied to kinship relationships, but also designates objects be-
[342] longing to the same type. Thus the five or six poles planted obliquely which fan out from the center, and which hold up the
[534] first skeleton of the hut, are called indeléaore; likewise, the double (kalõde) or triple (lutandione) pipes or whistles. Friendly
857 groups are said to be "brothers" (1) also, and in discussions

1. See p. 92.

between adversaries they use the exclamation:

17. kakõtiane tãkanaãtiane (b1).

Wicked one! You are no longer my brother!

[92] which indicates that among the Nambikwara the term "brother" has the same wide sense which it possesses in our vocabulary.
857 But in the heart of the infantile society, numerous attitudes take
182 form which prepare or advance later relationships. The orphan baby a9 spends nearly the whole day in the hands of her young sister a8 (one is 2 to 3 years old, the other 6 to 7). Her sister takes care of her, carries her, feeds her. a19 and a20 (who are "mothers") act like elders toward these two children, in a way more marked than the real difference in age calls for. In fact, a8 and a20 are contemporaries. The eldest, a19,cracks bacaiuva

789 of warm air, aided by small fragments of paper put over a fire, was at least accepted, is not understood. And as usual when it is a question of excusing an incident (which could have had very unhappy [562] consequences), they put all the blame on the women, "who do not understand anything," "were afraid" and feared a thousand calamities. (1)

1. Later, A1 asked for some balloons to give a demonstration himself before the combined groups assembled by him. But, less forgetful than he, we obstinately refused.

● [192] Two conclusions are gleaned from these facts. The first is that the term of nãnde covers much more than the strict meaning of the word "poison," and that it includes all types of actions of exceptional and likewise menacing character, as well as the products or objects likely to determine this action. All nãnde objects and operations have a common character, expressed by the term kakore. This means the dangerous products or substances, and, at the same time, those of a menacing or dangerous nature which certain living beings may possess by specific or only temporary right. Thus poison, the snake, the poisonous spider, the jaguar, are kakore; but the same is true of an enemy tribe, or an Indian (even if he is a [98] relative or friend) when he projects revenge or is found in a state of violent anger. The second conclusion is that the poisons, whatever may be the positive and utilitarian character of their preparation, are not thought of scientifically as substances provoking physiological disorders, but as vehicles or receptacles of that mysterious force which turns the usual order of phenomena upside down. Nevertheless, nãnde is not conceived of in the abstract form of a power. It resides in, and cannot be separated from, certain apparently recognizable material aspects. When the Indians examined our balloons of silk paper, they sought something there which would be the concrete sign of their magical and malevolent nature; and while they proceeded with their inspection, we wondered anxiously what could be the specific characteristics (happily absent) of the product or the nãnde object. If it is true that the sense of the term nãnde is more complex than that of the word poison, it is no less necessary to recognize that poison carries the better example and the more perfect illustration of the Indian conception. It is a clearly identified substance, and recognizable by its outward characteristics to which its evil effects necessarily correspond.

796

alãgena haĩtige (b1)
to sing in the place.

534 A very strict taboo rests on the flageolets. Only the adult
784 men can play them:

46. ũĩtnore ũĩtnia imagɔre.
Children do not know how to play the flageolet.

And the sight of the instruments is rigorously forbidden the women:

denaãtie ĩatiaeninĩnena ednaso iãineni (b1)
the women cannot see them, only the men see.

These flageolets are made in great secrecy, in the same place where they find suitable bamboo. If the musical expedition returns by day, they hide the flageolets in the branches of a tree not far from the camp or from the village. They only bring them out at night, at the moment of the concert, and the women must then retire to the huts or under the shelters, and hide their heads in
[688] their arms. If one of them violates the taboo, they claim she would be pursued by all the men and killed by blows of a stick. We did not have the chance to attend one of these festivals, but, as we desired to collect the musical repertory of the flageolets, we were able, with a certain amount of difficulty, to arrange it so that a mission was sent to find bamboo and make instruments for us (it was necessary to go about 15 kilometers). Having left in the morning, the group returned in the middle of the night, and until daylight we made music some distance from the camp in order to avoid all feminine indis-
[534] cretion. As each instrument sounds a little different from the others, the playing produces an illusion of harmony which is added to the charm of the melody, in itself very real.

534 It is possible that all the musical instruments of the Nambikwara
789 are connected to activities of an economic-social character. Some testimonials, a decisive confirmation of which I was not able to obtain, present the nasal flutes (arãtasu, a2) as meant to assure a rich harvest of the fruit piquy. The season of piquy, which grows in
[222] abundance in the plains, is actually an impatiently awaited period for the Indians. The fruit is admiringly weighed and said to have "lots of fat." Likewise the flutes of Pan (asinzu, a1; juauzere, b1) would be employed in the rites preceding hunting expeditions. In
● [192] the case of nasal flutes, a double analogy has been pointed out by certain informants between their form and that [106] of the pit of the piquy, and between their name and the name of the piquy (ahãru, a 1/2). The latter analogy exists only in the eastern dialect

534 (aratasu-aharu), and the connection remains suspect, the Nambikwara
789 not disdaining puns. (1) The same thing goes for the flutes of Pan,
[192]
[522]

1. For example, A1 mocks me when I am in the process of smoking: Kukedetu ukedetu: a smoker is lazy.

sometimes called du'uru (a1/2) du'unde (b1) which would also be the name of the animal agouti (Dasyproctas aguti). It is no less true that
[533] several of the songs collected have been pointed out as songs of the hunt or of the harvest. A soldier of the Rondon Commission, prisoner of the Nambikwara for quite a long time, described to Roquette Pinto (2) a ceremony composed of dances and songs which had

2. Loc. cit., p. 234-235.

followed a tapir hunt. And a musical theme was pointed out to us spontaneously as the song of the tapir hunt.

FROM BIRTH TO DEATH

844 The Nambikwara woman gives birth (to be born: talittige, b1) in a crouching position and getting support on the ground by means of a vertical pole which she holds with both hands. During this time a companion pours cold water over the chest and stomach with a small gourd. The umbilical cord is cut close and cauterized with a live coal, then covered with a salve of warm ashes.

47. dosu saikedutu'akedatelusu alosu usi'nkedjutu inketu iakesaitutu ire ire iagekediutu (a1)
[When] the woman gives birth the placenta is buried in the bush; she is ill, she does not eat [for] a moon, a moon [and then] she eats again.

846 After the ceremony of burying the placenta, consequently, the woman would remain for two months under a taboo and condemned to relative abstinence. In reality, an exceptional situation is prolonged much longer, the period of abstinence observed by the husband and wife until the child is weaned, or at least until he ceases to be exclusively nourished by the mother's milk.

To describe the state of abstinence (inkatu, "one is ill" [a1]; there is no special term), we can do no more than to transcribe our observations made from day to day relative to the family of fire 6 composed of A21, a22, and a23. a22 is clearly distinguished from her companions:

193 their suffixes in Ŝibṣa: —nak (Bribri), "excretion, secretion, resin"
197 and -dio, -rio (Bribri), "secretion, damp." (3)
811

3. There would be, naturally, a large number of detailed observations to present. In the different languages, the logical categories partially overlap; thus, the Nambikwara category -kere corresponds partially to the Bribri -kal, and at the same time to -Xkuo. The suffix -kere expresses resistance largely, and the suffix -kate, which we have connected with it, form.

The phonetic analogies which occasionally appear between the classifying suffixes of the Nambikwara and the Ŝibṣa do not seem to us of great importance. On the other hand, morphological analogy, and above all the division of things and beings into classes which are not imposed on the mind [114] by any internal necessity, do not seem to us to be logically the result of a pure phenomenon of convergence. We see there, on the contrary, sufficient reason to affirm a linguistic affinity between the Ŝibṣa and Nambikwara groups. (1)

1. In his book Durch Central-Brasilien, Von den Steinen had already suggested the constitution of a linguistic area extending from Colombia to northern Bolivia by a chart of the northern and western distribution of the word sisi (sun, fire). The term sisi can be approximated in Nambikwara: siisu (a1), siise (b1): round hut, circle.

[197]

Logical Category	Nambikwara	Rama	Bribri	Terraba	Guatuso
Type, family, group	-ãnde -ẽnde -õnde		-ũak	-uah	
Hair, fur, feathers	-uette	-ulis	-kŏ, -kõ -tsa	-zok -so	-lisa -ko-a
To cut, to pierce, hole	-ire	-sik			-kali -ka

continued

1:Lévi-Strauss -132 E-5 (1938-1939)1948 SP17 Nambicuara SP17

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197
811
812

Logical Category	Nambikwara	Rama	Bribri	Terraba	Guatuso
Hard, stiff, rigid, wood, stretched	-kere -kate	-kat	-kāt	-kŏr -krŏ -grŏ	-kora -kure
Soft, supple, stretched	-ɛere	-kit	-kitša		-kira
Fruit, grain, rounded object	-kənĩnde	-up	-uo -kuo	-kuo	-ku -kuru
That which hangs, is added, decorates, trembles	-gəre	-kiin (?)	-io	-kro	
Full, swelled, liquid	-are	-ri, -li -ari -ubli	-dĩo -rĩo -ri -li	-rio	-ko-ri
Season, weather, sky	-inde -are -ere		-kã̄ -kȭ	-shco	
Bark, leather, skin, clothing, what accompanies	-ore	-ũuk	-Xkŭŏ	-cuota -cuo	-tẽn
Flesh, substance	-unde	-kās	-tškã	-sho	

[115] THE NUMBERS

802 The Nambikwara have only three names for numbers, strictly speaking: one, two and many. But they are capable of composing these terms to form higher numbers by addition. We have thus been able to obtain countings up to 5, 6 and 8. To count "one" the Indians hold down with the left hand all the fingers of the right hand except the thumb. To count "two," they hold down the thumb, ring finger, and little finger, leaving up only the index and the middle finger. To count "three," they hold down all fingers except the ring finger. As a matter of fact, as no special word exists for this figure, "three" is no more than a unit added to two. In the central and southern dialect

THE COLORS

822 The differentiation of colors has been studied in eleven patterns for which we give the list of Indian terms below.

Groups a and b present common characteristics. They distinguish white, black, red, blue, and put yellow and green in a single category. (1) However, while group a extends that assimilation

[193 197 171]

1. The term which designates green and yellow affects the singular form of a reduplicative plural. This morphological aspect is found again in Ŝibŝa: Thus in Bribri, green = tspa-tspa, yellow = kŏlo-kŏlo; in Guatuso, yellow = mari-mari; in Rama, yellow = nugnugna, green blue = nrinnrinma. (Cf. Lehmann, loc. cit., I, p. 333, 394, 434, 435).

to yellow ocher, group b stops at clear yellow and classes yellow ocher with burnt sienna in the same category, designated by the term of dialect a1 for "black." (2) Group c distributes the colors in a very

[826]

2. In accord with the anthropological judgment of the Indians who do not distinguish themselves from the "whites" as "yellow," but as the "colored" from the "clear":

(56) uãĩ ʔaniena tãĩkedniena (b1)
You are fair (clear), I am dark.

different way: one same category unites the reds and the yellows (which furthermore suggests the scale of the tincture of urucu), while the blues are attached to green and black.

The most esteemed colors are white and black, undoubtedly because these are the colors of the ornaments made from pearly fragments of river shells and from the dark nuts of the palm tree. Then comes red, then yellow. Green and blue are not much liked. [117]

822 192

Colors	Dialect a 1	Dialect a 2	Dialect b 1/2	Dialect c
White	ahẽndesu	ahẽndesu	dẽ ẽnde	pãte
Black	ŝundne	atũũdisu	uãte, dẽdẽne	tapũte

continued

822
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Colors	Dialect a 1	Dialect a 2	Dialect b 1/2	Dialect c
Vermilion red	ehednɛ-kenesu	ahɛ'ɛn-dutu	ɛ'ɛdne	ʂereʂeraɪnte natope (= urucu)
Carmine red	ehɛndutu	aehɛ'ɛndutu	ɛ'ɛdne	ʂeraɪnte, natope
Cobalt blue	---	asuisuɛndisu	ʂiʂui'dna	tapũ'te, tikualɛ̃'nte
Ultramarine blue	---	asuisuɛndutu	ʂiʂui'dna	tapũ'te, tikualɛ̃'nte
Veronese green	ʂidiʂi'de	asetesedeɛn-dutu	ʂedeʂedɛdne	pasi'nte
Emerald green	ʂideʂi-dedne	asetesedɛ'-ɛndutu	ʂedeʂe-dedne	pasinte, kualɛ'nte
Strontian yellow	ʂideʂi-dedne	asetesedɛ'-ɛndutu	ʂedeʂe-dedne	natopeʂeraɪnte, kualɛ'nte
Yellow ocher	ʂideʂi-dedne	asetesedɛ'-ɛndutu	hũndne	ʂeraɪnte
Burnt sienna	ʂideʂi-dedne	asetesedɛ'-ɛndutu	hũndne	natopeʂeraɪnte

KNOWLEDGE RELATIVE TO THE UNIVERSE

821 The Nambikwara of the eastern group call the stars ikitasu, atasu (supernatural animal) or inintu atasu; those of the central and southern group call them tãgare (classifying: -gare, that which hangs, decorates, trembles) and distinguish between "little stars," (tãganiui'kare, -niui'kare being a diminutive) and "planets" (tãgarare; classificatory: -are, full, swelled, liquid). No information could be gathered concerning the constellations. The sun is [118] called otiani'kisu, uteri'tisu (a 1/2), ũnde (b 1/2), iõta (c); the moon i'ru, irɛkisu (a 1/2), hɛ̃nde, hɛ̃ɪnde (b 1/2), hi'ta (c), and they distinguish:

The full moon: arãditatinoa (a1), ɛiɛdãmniene (b1) ipãikolota (c);

The moon in its (first or last) quarter: ãgiai'inoa (a1), ɛuemirakende (b1), ipãikolo (c).

805 The year is divided into two periods: the rains (mihi'rage, b1), lasting approximately five months, and the dry season (kõmirige,

5 Roquette-Pinto E-4 (no date) 1913 SP17 Nambicuara SP17

superior existem tres orificios. E' uma flauta mui semelhante ao "Xan-harí" dos Parecí, tocada pelo sopro do nariz.

Em Novembro 1910, no Jurueña, não longe de um posto telegrafico, puderam ser olhidas as seguintes palavras da lingua dos Nhambiquára:

Portuguese.	English.	Nhambiquára.	Portuguese.	English.	Nhambiquára.
Flecha	Arrow	Arukirapisú.	Cabelo	Hair	Anikisú.
Olho	Eye	Aisú.	Dedo	Finger	Taitasú.
Braço	Arm	Tanukisú.	Arco	Bow	Arankisú.
Dente	Tooth	Ani.	Vem cá	Come here	Nhangan.

Esse pequeno vocabulario difere um pouco do que vai adiante transcrito, o qual foi obtido em um posto avançado da Expedição, estabelecido na Serra do Norte, em 20 de Julho de 1909:

Portuguese.	English.	Nhambiquára.	Portuguese.	English.	Nhambiquára.
Agua	Water	Arí.	Taquará	Bamboo	Uanosú.
Abobora	Gourd	Ahitum.	Urucú	—	Nukirú.
Arara	Arara	An-nanzí.	Assucar	Sugar	Nakú-nosú.
Abacaxi	—	Koáre.	Agulha	Needle	Tatoá-nesú.
Amigo	Friend	Tiranhô.	Barro	Clay	Inosú.
Arroz	Rice	Isi-hinsú.	Burro	Mule	Anunasú.
Algodão	Cutton	Konguisú.	Boca	Mouth	Toái-iuçú.
Batata	—	Uinsú.	Cão	Dog	Inanzí.
Beijú	—	Urinosú.	Chapeu	Hat	Uinarí.
Cigarro	Cigarette	Jxi.	Camiza	Shirt	Uare.
Carne	Meat	Uicingú.	Panela	Stove	Sotrá.
Cabaça	Pumpkin	Uruxí.	Cerca	Enclosure	Kukuxí.
Calças	Trousers	Xranasú.	Cigarra	Cicada	Kikisú.
Caminho	Road	Aukuí.	Cajú	—	Irikisú.
Cuia	—	Katasí.	Cabelo	Hair	Uainikesú.
Collar	Neckchain	Airinkisú.	Dente	Tooth	Oicú.
Chocalho	Rattle	Nan-nisú.	Enxada	Hoe	Euasú.
Corrego	Stream	Un-ranasú.	Faca	Knife	Nuketiré-aha narú.
Enfeite para a cabeça	Headdress	Notum.			
Espingarda	Gun	Kukinasú.	Feijão	Beans	Koakisú.
Farinha	Flour	Orikesosú.	Tabaco	Tobacco	Esanasú.
Foice	Sickle	Eranzí.	Cesta	Basket	Atiri.
Gafanhoto	Grasshopper	Nakisú.	Machado de pedra	Stone Axe	Esú.
Machado	Axe	Uanharú.	Mandioca	Mandioc	Inasú.
Milho	Maize	Guisaquisú.	Mulher	Woman, wife	Akiaksú.
Melancia	Water melon	Bixú.	Nariz	Nose	Aiusisú.
Mão	Hand	Tosikisú.	Olhos	Eyes	Osiosú.
Orelha	Ear	Oasasinsú.	Cavilha para o nariz	Nose ornament	Usitesú.
Ovo	Egg	Nukúkrakarú.			
Cavilha do labio superior	Wood ornament for upper lip	Isosú.	Bastão ignijuso	Firewood	Aitisú.
			Pena de ave	Bird's feathers	Asasirí.
Pilão	A mortar	Nuxí.	Seringueira	Rubber tree	Uritisú.
Palha	Straw	Erenandú.	Tucum	—	Jaracú.

Nota: As palavras indijenas foram escritas de acordo com a fonetica portugueza. H deve ser aspirado. S-Z-X-U, como em Portuguez. K sempre brando.

[Two slightly differing vocabularies, the first recorded in 1910, the second in 1909. Phonetics as in Portuguese. "H" should be aspirated, "K" always soft.—Anal 1954]

Tawite Nambicuara Word List

192
forearm -- Tanokrê.
beard -- Tainitê.
mouth -- Taiũiri.
arm band -- Ĩãi-ndê.
arm -- Toarabatndê.
hair -- Tanaguitê.
sky -- Uiticindê.
elbow -- Tanokurukri.
child (offspring) -- Tauhitê.
gourd -- Ualotê or Kautê.
finger -- Tahitê.
back [of the body] -- Taragutnari.
knee -- Tacingnedukrê.
lip -- Taiunindê.
tongue -- Taiũ-hendũ.
hand -- Toaiguedokrê.
nose -- Taiũiran-di.
eye -- Taicndê.
ear -- Tanakalatndê.
pot [pan] -- Uat-ndi.
foot -- Taiutê.
chest [breast] -- Tanokaindê.
penis -- Taguiri.
leg -- Talahendê.
chin -- Taiukautê.
breast -- Tanchurê.
abdomen -- Tatahari.

Tagnani Nambicuara Word List
Serra do Norte -- Festa da Bandeira River
(Carumi River)

water -- Narutundũ.
cotton -- Gũndê.
forearm -- Uãnokri.
bow -- Hutê.
armpit -- Uenakalanendi.
fire sticks -- Haitandũ.
mouth -- Uaiuri.
arm band -- Talãite.
arm -- Uanokri.
head -- Danakirũ.
hair -- Uonekitê.
meat -- Iutũ or Lutê.
lip plug -- Tanitiri.
nose plug -- Kondũ.
basket -- Tchirê.
cigarette -- Etũ.
straw hip cord -- Iahundĩrũ.
elbow -- Uonokurokri.
thigh -- Uacednori.
gourd -- Eruendi.
finger -- Uahitê.
tooth -- Dũũirũ.
back [of the body] -- Ueragodnê.
star -- Tangrê.
wooden knife -- Hikauti.
bamboo arrow -- Uaindê.
blunt arrow -- Duhũndê.
smooth arrow --Hauguidê.
fire -- Ekatê.
forehead -- Uignakri.
smoke -- Tchindê.
grasshopper -- Kiguitê.
to cry [scream]; a cry (larynx?) -- Uilakurokri.
knee --Uaneguetu-kurandê.

Tagnani Nambicuara Word List (cont'd)

[348]

/92 tongue -- Uaihendê.
monkey (Cebus sp.) -- Hotê.
stone axe -- Hiaug-nindi.
manioc -- Hirinê or Chi-rinê.
hand -- Uahirê.
urucu paste -- Huduhû-kaidi.
barbecue [moquém] -- Hiriri.
maize -- Guiaté or Kuetê (or ũ).
nose -- Oiranindê.
eye -- Uignindi.
ear -- Unaçolandê.
(to call someone:) -- Heron! Heron!
(to ask something:) -- Iriri? Iriri? or endurá?
stick [piece of wood] -- Irikaiê.
foot -- Ualutê.
chest [breast] -- Uaenakaedê.
pubic hair -- Uoguiri.
leg -- Uenaduri.
neck -- Uaelargotê.
hammock (ours) -- Teendê.
breast -- Uano-huri.
sun -- Tchondi.
armadillo -- Ualutndũ.
earth -- Alêre.
nail [finger or toe] -- Uegatndê.
urucu -- Uduhúkaidi.

Cocozu Nambicuara Word List
Juina River

fan -- Kuêkiçú.
boiui bee -- Detoçú (P).
burá-cavalo bee -- Arukitaçũ (P).
jati bee -- Otaçú (P).
to light [a fire or light] -- Handçú.
water -- Unazú.
to walk -- Aihedtzũ.
tapir -- Iunzũ (P).
forearm -- Oanukizũ (or çũ).
to put out [a fire or light] -- Unitiçũ.
macaw -- Aranzú (P).
bow -- Hukiçú.
toe -- Toaiugualizũ.
arrow barbs -- Aihuinçu.
bacaba -- Uêdndũ.
hummingbird -- Duniriguizũ.
mustache -- Toaiôetaçê.
mouth -- Toainçú.
to yawn -- Toaiâ endnuzú.
tapioca cake -- Urihanzú.
pretty [bonito] -- Uará.
butterfly -- Uodedeçú.
dung -- Iaiguenoçú.
fiber arm band -- Koiâ-ançú.
arm -- Oanukiçê (or zê).
earring -- Arokiçê.
muriti [palm] -- Hêêrú.
head -- Toanekiçú.
hair -- Uaekikiçú.
cashew [fruit] -- Erekiçê.

Cocozu Nambicuara Word List (Cont'd)

[12] heat -- Uaninditxũ.
way [path] -- Dihinoçú.
field -- Uentxũ.
to sing -- Haiguedaxũ.
small -- Baiseenditxũ.
house -- Siçú.
skull -- Mamahlitxũ.
sky -- Ocendjú.
basket -- Atiçú.
to cry [weep] -- Nanditxũ.
[360]
rain -- Ueçú.
black bead hip cord -- Kaisundzú.
fiber hip cord -- Ialáçú.
liana [cipó] -- Hukinuxũ.
circumference -- Irengçú.
snake -- Diçú (or Tiçú).
rabbit -- Iakeçú.
colhereiro [a wading bird] -- Diglizú.
to eat -- Irurindixũ.
what is your [its] name? Iriritoá?
earring shell -- Nenzú.
string [rope] -- Aloenoçú.
owl -- Kalendzú.
to run -- Iiedixũ.
child -- Uetú.
gourd -- Katoçú.
termite [cupim] -- Cabú.
to defecate -- Tonzignoçú.
tooth -- Toatuiçú.
sick -- Inonenditxũ.
to ache -- Inonenditxũ.
to sleep -- Aiguriguidixũ.
back [of the body] -- Toadaçuçú.
to sneeze -- Uaikacê-ingui-hêçú.
star -- Ikizaçú.
child-carrying strap -- Cáarú.
ugly -- Inkiú-kinikidutú.
drawing, figure -- Kore-nauá.
son [offspring] -- Uetú.
cotton thread (on arrows) -- Kondzú.
fiber thread (on arrows) -- Kaceçú.
flute -- Kaiguetazú.
nose flute -- Hait-tea-taçú.
arrow with flattened tip -- Aieraçú.
arrow with smooth cylindrical tip -- Anieeçú.
bamboo-tipped arrow -- Uaeliçu.
flower -- Talatçú.
fire -- Aneiúherú.
leaf -- Adenandzú.
cigarette [-rolling] leaf -- Enanzú.
forehead -- Toaiêkuzuzú.
tobacco -- Etú.
smoke -- Aiokeçú.
spindle -- Gdarêtatú.
grão de gaio [a huckleberry-Celtis iguaneus] -- Aiuinikiçú.
gravata [a Bromeliad] -- Koaloeentçú.
cricket -- Baguedaçú (?).
to cry [to scream] -- Kaiguetaucú.
guarirova do campo [a Syagrus palm] -- Konin-tê.
herb [weed] -- Ikazú.
man -- Noçú.
that -- Dêra.
jatoba -- Oiarú.

Cocozu Nambicuara Word List (Cont'd)

alligator -- Numaçã.
knee -- Toakiritaanũ.
lizard [lagarto] -- Enarũ.
small lizard [lagartixa] -- Ianoçũ.
milk -- Anungçũ.
to rise [get up] -- Ihãi-cenogo-dorũ.
tongue -- Toãioherũ.
far -- Uetçã.
moon -- Irikiçũ.
monkey -- Hotũ.
nipple -- Anunguetirũ.
mangaba [fruit] -- Kaẽkiçã.
hand -- Toãi-ikiçũ.
maniec dough -- Uri-nodzũ.
to chew -- Iaiguedurũ.
jungle [mata] -- Daikiniotçã.
honey -- Duhiazũ? (P).
to die -- Aumindurũ.
woman -- Docã.
nose -- Toiaionendzũ.
bamboo stem joint [nõ de taquara] -- Karitandçã.
eye -- Toai-ikikiçã.

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jaguar -- Ienarũ.
ear -- Toanenendzũ.
lip perforation -- Ionkon-nanderũ.
nasal septum perforation -- Ononkon-nanderũ.
babassu straw [thatch] --Uenandzũ.
eyelid -- Toaiecindjũ.
wood (tree) -- Icũ.
pau santo [Guajacum sanctum] Hinekiçã.
foot -- Toaiukizũ.
chest [breast] -- Toanunkizũ.
fish -- Ainchũ.
pubic hair -- Toalihetaçã.
arrow feathers (sariema) -- Kolatcodçã.
penis -- Toakiçã.
partridge -- Uinã-guiçũ.
leg -- Toaçuçã.
neck -- Toaietolozũ.
mortar -- Notũ.
dorsal fiber pendant [capa] -- Ialaçã.
louse -- Kani-iniçã.
piqui -- Aarũ.
ray [beam] -- Uadugueirũ.
grater -- Tomarũ.
arrow resin -- Niaendçã.
blood -- Toatiçã.
sariema [sic] -- Kolatzũ.
to sit (squat) -- Aciidaekedozũ.
grave (1) -- Ilurindzũ (204).
yes -- Han-han!
sun -- Uterikuçã.
sweat -- Uaienoçã.
bamboo -- Ikuirikanũ.
bamboo of arrow -- Arukirikançã.
earth -- Inoçã.
anthill clay -- Katunuzũ.
testicles -- Toaiikiçã.
tocanguira -- Tiestãiglizũ (or çu).
triangle -- Nendzũ.
thunder -- Tariãzũ.
tucum -- Takatanũ.
navel -- Takodadiiãzũ.

Cocozu Nambicuara Word List (Cont'd)

/42 toenail -- Toatuṭçus-kuzú.
to urinate -- Kereguetsuçú.
uncu -- Dukiçú.
abdomen -- Tosendzú.
vulva -- Akiocú.

Those words marked (P) belong to a word list compiled by Lt. Pyrenees in 1911.

(1) This word seems to be compounded of a Tagnani word, alára (earth), and a Cocozu word, nandetti (hole); viz. alara-nandetti, "hole in the earth."

Anunse Nambicuara Word List
Serra do Norte -- Duvie de Ouruhro River

forearm -- Uaxoxuzú.
bow -- Ukizú.
fire sticks -- Haitzú.
[302]
arm -- Uamkizú.
pitch (resin) -- Duho-tzazú.
earring -- Nao-ximzú.
head -- Uazeguett.
cashew [fruit] -- Eaizú.
nose plug -- Uxoxdezú.
wax -- Duhuzazú.
sky -- Uaxizú.
bead necklace -- Kaizizú.
to eat -- Iuhuzú.
heart -- Iaizú.
elbow -- Uaxixuxduzú.
thigh -- Uaxiizú.
finger -- Uaikuzuzú.
tooth -- Uaxizú.
back [of the body] -- Uaxizú.
testicles -- Uaiziguiniú.
shoulder blade -- Uaxoxoriuzú.
knife -- Iuzú.
liver -- Aiezú.
flute -- Kiazú.
arrow (general term)-- Hauktiçú.
mouth -- Uaiuzú.
good -- Idaiuihdaçú.
arm band -- Noixoiguí-guizú.
stone axe -- Eun-erú.
straw cape -- Iaiaçú.
hand -- Uaikizú.
woman -- Duczú.
nose -- Uaxoxuzú.
eye -- Uaiaiedaizú.
ear -- Uoxoxizú.
stick [piece of wood] -- Içuzú.
foot -- Uaiakizú.
nose feather -- Uaxizú.
penis -- Uakizú.
comb -- Haiazú.
leg -- Uaçuzú.
feather pendant -- Iaiakizú.
chin -- Uaixiu-euzú.

Anunze Nambicuara Word List (Cont'd)

scraper of capybara tooth -- Iakizũ.
medicine [remédio] -- Inehlacũ.
armadillo -- Nunzê.
nine-banded armadillo [Dasypus novemcinctus] -- Handenandzũ.
earth -- Inozê.
tripe (general term for intestines)-- Aiokzê.
fire -- Anizê.
forehead -- Uaenakenzê.
man -- Idnizê.
alligator -- Numaçũ.
knee -- Uaguididannzê.
tongue -- Uaileherê.
line [twine?] -- Kuituiçũ.
nail -- Uaimakenzê.
navel -- Uaikedannzê.
urucu -- Duhianzê.
deer -- Iatarũ.
abdomen -- Uatiçũ.

Colors

[322] yellow -- Kastetiçũ.
blue -- Iadneaçũ.
white -- Kuidiçũ.
black -- Kaikidoçũ.
black (pitch) -- Iadeneazũ.
green -- Cedecededenoçũ.
red -- Duhiaçũ.

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Words Collected by Lt. A. Pyrenevs de Souza

schopé bee -- Anazi.
boré regina bee -- Kainãtzê.
mandaguari-vermelho bee -- hunê.
mandiuri bee -- Kloarinê.
tatá bee -- Artinê.
tiboua bee -- Tararê.
pumpkin (ours) -- Aria-tacê.
macaw -- Anazuzê.
araticum [shrub of Annona genus] -- Azazê.
meat -- Uazuzê.
coatá [spider monkey] -- Kadonê.
heron -- Mokarê.
jennet -- Kuruzuidenê.
pacu [small fresh-water fish] -- Mambire.
cantiçal palm tree -- Kaicê.
parakeet -- Kakainenê.
piau [large minnow] -- Akuriaê.
palmed -- Uazuzcê.
dove -- Tutinê.
pig -- Iakizê.

Anunze Nambicuara Word List (Cont'd)

192 quan-quan -- Peantezê.
what is it [are you] called? -- Uaixi-guidi?
what is that? -- Ianakere? or Uazanakere?
rat [mouse] -- Dodecê.
fat [grease] -- Ionenêzê.
cricket -- Dakizê.
scorpion [lacrau] -- Atiam-dacê.
minnow [lambari] -- Kajarê.
small lizard [lagartixa] -- Ianuzê.
wasp -- Urutecê.
honey -- Dezazê.
Doze de Outubro River -- Ori-handezê.
Nambicuara River -- Oare-iokandezê.
agricultural plot [roça] -- Aitiê.
sun -- Ikidazê.
vulture -- Uruciú.

/215 cont./

278 threatens to overflow it is removed from the fire for a second and then put back to boil. A thick, reddish scum forms which [414] holds the largest impurities; it is removed as it appears with a straw from a palm tree (Pl. V, A). After five to ten minutes on an average the boiling diminishes; the liquid turns brown and begins to thicken. It is then taken from the fire and [415] poured with the aid of a funnel (kõli) made from a rolled leaf into a new receptacle to be concentrated (Pl. IV, C).

[415] [177] Concentration. The concentration is done in a receptacle (here, a tin can from the mission) suspended 40 or 50 centimeters above a small fire, into which successive portions of liquid are added as they are prepared. The concentration takes two to three hours. According to its degree /of concentration/ they obtain a thick blackish-brown liquid, reddish when looked through, ready to be applied to the arrows with a straw, or a black paste which becomes very hard on cooling and can be kept for a long time. Before being used this paste must be softened at low heat.

The Çabanè recommend that one not touch the curare with the fingers nor even breathe the steam from it during the boiling. This hypothetical toxicity of the steam had already been noted by former travelers; it was even asserted that these emanations were so dangerous that the Indians had the curare prepared by old women who almost always succumbed to it. One can see (Pl. V, A) that the Çabanè sorcerer is not afraid of it.

Curare does not enter healthy skin, and the Ñambikwara of the Juruena press the water-soaked bark between their hands, taking the sole precaution of washing immediately afterward. The steam that I voluntarily inhaled never caused me the least sickness.

[412] The Çabanè call curare and the plant which produces it iríwa, and the still unconcentrated liquid from soaking iriwiya. The Tagnani name the plant and the curare naĩdé.

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278 Curare of the Ñambikwara of the Rio Juruena

The technique of the Ñambikwara of the right bank of the Rio Juruena is more primitive.

They use only bark which has just been gathered. The draining off of the bark is done only once and with warm water: the bark /216/ is put on the fire in a rather large amount of cold water, and the operation is ended when the temperature reaches 37° to 40° /centigrade/. It is filtered quickly by squeezing the bark with the hands to extract all the liquid from it. Then comes rapid boiling over a high fire and skimming. After several minutes of a rolling boil the fire is lowered and the liquid kept at a temperature a little below boiling until it has a pasty consistency.

[415 237] The curare is kept in paste form in bamboo tubes or changed into a very hard mass by the addition of meliponine beeswax.

This method exposes the curare to strong heat for at least two hours. The Çabanè method reduces this time to ten minutes, the other operations being carried out at low heat. Both produce curares with about the same activity.

[192 411] The Rio Juruena Ñambikwara call curare and the plant a'utĩsú or a'ukisú; the roots ta'ãdisú; the poisoned arrow aurú kiritkatsú, and its protective bamboo sheath asirikatsú.

Utilization of Curare

278 411 The Ñambikwara are not familiar with the blowgun. They use curare to poison large arrows with long, notched points, capped with a protective bamboo sheath. The points of the Tamandé curare arrows are shorter and more slender than those of the other Ñambikwara. They are usually placed in twos, threes, and fours under a single protective sheath.

According to the Indians an arrow's activeness does not last more than three or four months. The curare in paste form is kept for a longer time (close to a year). Hard curare can be kept for years.